Nevertheless, if we would not only attend to what is barely necessary for a dispute with Atheists, but also consider the satisfaction of other free and devout minds, that are hearty and sincere lovers of this most admirable and most glorious being, we might venture for their gratificar tion to propose yet a more full, free, and copious description of the Deity, after this manner.—God is a being absolutely perfect, unmade, or self-originated, and necessarily existing; that hath an infinite fecundity in him, and virtually contains all things; as also an infinite benignity or overflowing love, uninvidiously displaying and communicating itself; together with an impartial rectitude, or nature of justice; who fully comprehends himself, and the extent of his own fecundity, and therefore all the possibilities of things, their several natures and respects, and the best frame or system of the whole; who hath also infinite active and perceptive power; the fountain of all things, who made all that could be made, and was fit to be made, producing them according to his own nature (his essential goodness and wisdom), and therefore according to the best pattern, and in the best manner possible, for the good of the whole; and reconciling all the variety and contrariety of things in the universe into one most admirable and lovely harmony. Lastly, who contains and upholds all things, and governs them after the best manner also, and that without any force or violence, they being all naturally subject to his authority, and readily obeying his law. And now we see, that God is such a being, as that, if he could be supposed not to be, there is